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LATIN TRANSLATION.

Ad Temoriam hodie potentiam præpollentem invoco Trinitatis.

Credo in Trinitatem sub unitate numinis elementorum. Apud Temoriam hodie virtutem nativitatis Christi cum eâ ejus baptismi, virtutem crucifixionis cum eâ ejus sepulture, virtutem resurrectionis cum eâ ascensionis, virtutem adventus ad judicium æternum.

Apud Temoriam hodie virtutem amoris Seraphin in obsequio angelorum, in spe resurrectionis ad adipiscendum præmium. In orationibus nobilium patrum, in prædicationibus prophetarum, in prædicationibus apostolorum, in fide confessorum in castitate sanctarum virginum, in actis virorum justorum.

Apud Temoriam hodie potentiam cœli, lucem solis, candorem nivis, vim ignis, rapiditatem fulguris, velocitatem venti, profunditatem maris, stabilitatem terræ, duritiam petrarum.

Ad Temoriam hodie potentia Dei me dirigat, potestas Dei me conservet, sapientia Dei me edoceat, oculus Dei mihi prævideat, auris Dei me exaudiat, verbum Dei me disertum faciat, manus Dei me protegat, via Dei mihi patefiat, scutum Dei me protegat, exercitus Dei me defendat, contra insidias dæmonum, contra illecebras vitiorum, contra inclinationes animi, contra omnem hominem qui meditetur injuriam mihi procul et prope cum paucis et cum multis.

Posui circa me sane omnes potentias has contra omnem potentiam hostilem sævam excogitatem meo corpori et meæ animæ, contra incantamenta pseudovatum, contra nigras leges gentilitatis, contra pseudoleges hæreseos, contra dolum idololatriæ, contra incantamenta mulierum et fabrorum ferrariorum et druidum, contra omnem scientiam quæ occæcat animum hominis.

Christus me protegat hodie contra venenum, contra combustionem, contra demersionem, contra vulnera, donec meritis essem multum præmii. Christus [sit] mecum, Christus ante me, Christus me pone, Christus in me, Christus infra me, Christus supra me, Christus ad dextram meam, Christus ad lavam meam, Christus hinc, Christus illinc, Christus a tergo.

Christus [sit] in corde omnis hominis quem alloquar, Christus in ore cujusvis qui me alloquatur, Christus in omni oculo qui me videat, Christus in omni aure quæ me audiat.

Ad Temoriam hodie potentiam præpollentem invoco Trinitatis. Credo in Trinitatem sub unitate numinis elementorum.

Domini est salus, Domini est salus, Christi est salus, salus tua, Domine, sit semper nobiscum.

ENGLISH TRANSLATION.

"At Tara (Temur), to-day, I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the elements.

"At Tara, to-day, [I place] the virtue of the birth of Christ with his baptism, the virtue of his crucifixion with his burial, the virtue of his resurrection with his ascension, the virtue of the coming to the eternal judgment.

"At Tara, to-day, [I place] the virtue of the love of Seraphim, [the virtue which exists] in the obedience of angels, in the hope of the resurrection to eternal reward, in the prayers of the noble fathers, in the predictions of the prophets, in the preaching of the apostles, in the faith of the confessors, in the purity of holy virgins, in the deeds of just men.

"At Tara, to-day, [I place] the strength of heaven, the light of the sun, the whiteness of snow, the force of fire, the rapidity of lightning, the swiftness of the wind, the depth of the sea, the stability of the earth, the hardness of rocks [between me and the force of paganism and demons].

"At Tara, to-day, may the strength of God pilot me, may the power of God preserve me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, may the word of God render me eloquent, may the hand of God protect me, may the way of God direct me, may the shield of God defend me, may the host of God guard me against the snares of demons, the temptations of vices, the inclinations of the mind, against every man who meditates evil to me, far or near, alone or in company. I place all these powers between me and every evil and unmerciful power directed against my soul and my body (as a protection) against the incantations of false prophets, against the black laws of Gentilism, against the false laws of heresy, against the treachery of idolatry, against the spells of women, smiths, and Druids, against every knowledge which blinds the soul of man. May Christ to-day protect me against poison, against burning, against drowning, against wounding, until I deserve much reward.

"Christ (be) with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ at my right, Christ at my left, Christ at this side, Christ at that side, Christ at my back. Christ (be) in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me.

"At Tara, to-day, I invoke the mighty power of the

Trinity; I believe in the Trinity, under the unity of the God of the elements.

"Salvation is the Lord's, salvation is the Lord's! salvation is Christ's! May thy salvation, O Lord, be always with us."

THE HARP OF ERIN.

The harp that once thro' Tara's halls

The soul of music shed,

Now hangs as mute on Tara's walls,

As if that soul were fled.

So sleeps the pride of former days,

When glory's thrill is o'er;

And hearts that once beat high for praise,

Now feel that pulse no more.

No more to chiefs and ladies bright

The harp of Tara swells;

The chord alone that breaks at night,

Its tale of ruin tells.

Thus freedom now so seldom wakes:

The only throb she gives,

Is when some heart indignant breaks,

To show that still she lives.

MOORE.

TO CORRESPONDENTS.

All letters to be addressed to the Editor, 9, Upper Sackville-st.

No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

As the expense of the publication is necessarily heavy, prompt Subscriptions are earnestly solicited, which our friends will observe, are payable in advance. The amount may be forwarded either in postage stamps or a post-office order, payable to Mr. Wm. Curry, Upper Sackville-street, Dublin.

Contributors will be good enough not to consider that their communications have been disapproved of, or will not be ultimately inserted, because they do not appear immediately in our pages. The nature of our undertaking will afford an obvious explanation why delay may, sometimes, be unavoidable.

Press of matter in our present number reluctantly obliges us to postpone the insertion of several valuable communications, as also advertisements. The challenge in our first number has not yet been responded to.

The Catholic Layman.

DUBLIN, FEBRUARY, 1852.

WE have already stated, in our first number, the manner in which we propose to deal with the important questions about which the Church of Rome and the Church of England and Ireland are divided. It is our earnest desire to lay aside all prejudices, and all party feeling, and apply ourselves to seek for truth, for ourselves and for others, and to embrace it on whichever side it may be found. We have promised, and it is our earnest desire, to do this in a spirit of candour, with our hearts prepared to embrace the truth; and in a spirit of love and charity to those who may be found to differ from us.

We have already had much reason to hope, that our undertaking has been received in a corresponding spirit by men of various political and religious parties; and it is our greatest desire, in this number, at once to prepare the way for such a consideration of the subject, and to give good ground of confidence to men of all parties, that we are anxious and able to consider such subjects in the spirit of impartiality, kindness, and charity, which we have proposed.

It has ever appeared to us, that one great cause of the evils which spring from religious controversy—one of the greatest reasons why it does not tend to bring men more to an agreement in the truth, is this: that, on both sides, men are too forward in charging their opponents with what they suppose them to hold, instead of taking due pains, and candidly inquiring from their op-

ponents themselves, what they do really hold. While such a course is followed on both sides, or on either side, no real good can be expected from discussion. If I say to a man, you believe such and such follies or absurdities; and if he be conscious to himself that he does not believe those things, he thinks me either a slanderer or a fool: and he will not think himself called on to consider the arguments or reasons which I produce. And he is right; for each man knows what he himself believes in his own mind, better than any other man can know it; and no man can be called on to consider reasons for disbelieving what he himself already disbelieves.

We are persuaded that most men who are ranged on opposite sides in controversy, if they would each take pains to learn what the other really thinks, would find that they agreed with each other more than they supposed at first. And they would then be much more disposed to discuss fairly with each other, the things in which they really differed; because they could then avoid giving each other that needless and unjustifiable offence, which makes men unwilling to consider each other's arguments.

Our present object is to take out of our way such obstacles as these—to prepare for understanding each other: to lead to such a statement on both sides, as may give the greatest hope and the best opportunity of honestly considering each other's arguments about those things in which we really differ.

It is our conviction, that both parties have erred in attributing to opponents what they did not really hold; and that each party has thus been hardened against considering the reasoning of the other.

We give precedence here to Roman Catholics; we give a list of some of the things which they have been charged with holding. We ourselves give no opinion here, whether these things have been justly charged on them or not. We invite Roman Catholics to say that for themselves. We desire to know what they do really believe; and we desire that Protestants in general should understand it. We may hereafter treat in the same way some of the things which Roman Catholics charge members of the Church of England and Ireland with holding; but in this article we confine ourselves to charges made against Roman Catholics.

First. They are commonly charged with holding transubstantiation: and they who bring this charge generally undertake to say what Roman Catholics understand by transubstantiation, instead of letting Roman Catholics state it for themselves.

And they explain it thus—They say that Roman Catholics believe, that when the words of consecration are spoken over bread and wine by a priest, the whole substance of the bread is changed into the whole substance of the body of Christ, and the whole substance of the wine is changed into the substance of his blood; so that if any man should say that the consecrated bread is indeed the body of Christ, but that the substance of bread remains *along with the body of Christ*, that man is accursed.

They further charge Roman Catholics with believing (what seems quite contrary and inconsistent with the part of the charge already given above), that the *consecrated bread* is both the body *and the blood, too*, of Christ; and that the consecrated wine is not only the blood of Christ, but *the body* of Christ, too. Here, Roman Catholics are charged with believing things that contradict each other; for how can the bread be changed into the body, and the wine be changed into the blood, and yet, the bread by itself be *both the body and the blood*, and the wine also be both the body and the blood? Surely there cannot be many who believe *both* of the things thus charged on them.